لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

August 1967

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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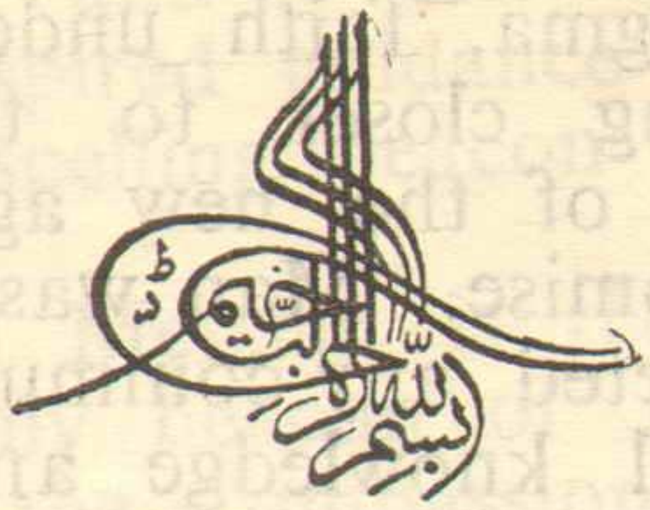

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXI AUGUST, 1967 No. VIII

Heed O Europe!
A Warner has Come Unto You

The emergence and unprecedented advancement of physical sciences in the nineteenth century had resulted in the final breakup of medival conceptions of knowledge. With the opening up of new vistas of natural knowledge the traditional conceptions of the world, of religion and of morality were shaken to their roots. Human mind, relieved of its traditional shackles, developed a new critique. Destiny of man, his place in the cosmos and his happiness became the central theme of all philosophic enquiry and ideological discussion. Culture and religion came into sharp criticism and thinkers engaged in reshaping the entire fabric of ideals on a totally secular basis. For the 19th century scientific mind 'God' was not a live issue any more. He had outlived His utility to man in the emergent age of science

and materialistic political ideologies and institutions. Under the impact of modern critique of reason, of religion, of morality, of dogma, faith underwent a liberalising process, conforming closer to the intellectual and cultural standards of the new age and developed a tendency to compromise. Man was cut off from Divine guidance. He rejected any communication with God—the Fountain of all knowledge and truth. Naturally the result was an utter stultification of the spiritual life. Religion lost its appeal. It lost its inner vigour as it sought to condone lapses and introduce unwarrated elasticity into the fabric of its institutional life. The old order of moral values went down as the structure of orthodox tradition crashed. There was a thirst, a cry and a search for a new order.

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The 19th century thus presented a great challenge to the revealed faiths. All other religions looked askance. They were not able to hold against this onslaught. They were "modernised", mutilated and crushed. They had lost their pristine purity and had undergone great change. Every basic fundamental principle came under fire and their very foundations were shaken. But the challenge was accepted. It was accepted by Islam alone. The faithless had all but thrown the challenge when it was promptly answered with a thunderous signal from Heavens that has been resounding down the corridor of time during the last seventy odd years. It was answered by Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908) who claimed to be raised as a Prophet-Warner from God.

The Promised Messiah called mankind to the kingdom of Heaven, it had been waiting for since the days of Jesus but had failed to participate in its blessings when it burst forth in the full glory in the august person of the Chief of Prophets, the Holy Prophet Muhammad of Arabia fourteen hundred years ago.

The call has been renewed through the Messiah of the age as foretold in the scriptures of all nations.

Mankind is today in dire need of true guidance. It is facing the greatest danger of all times. It has lost its bearing and is drifting into unchartered seas without the inspired guidance of a mariner and without the dark-dispelling beacon of a lighthouse.

The Promised Messiah is the Heaven-appointed mariner and the only beacon of light. He is Noah of the age, sent by the Compassionate Lord to rescue the drowning man. He has built an Ark and he calls Out :

'This earth I perceive
Turned completely upside
Down, in an earthquake !
The hour is nigh :
The Deluge is poised
For a swift and sudden leap !
There is no ark
Can save mankind
From this Flood :
No human endavour
Can come to the rescue ?
But one recourse
Is left - that you show
Real repentance, and cry
For Divine Help ! '

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He has been doling out treasures of wisdom and pearls of truth and the balm of solace the stricken soul of man so desparately needs. He offers highest of wisdom—spiritual wisdom—that could mean a whole lot of difference to the modern man in his current wayward march towards a no-goal end. Through him a great spiritual revolution is already underway.

The Ahmadiyya Movement in Islam, initiated by him in the eightees of the last century, has been calling seekers after truth to the fountain-head of guidance granted to the Promised Messiah. It is

calling men to something that could make life infinitely meaningful and immeasureably richer for them. And it is with this purpose in view that Hazrat Mirza Nasir Ahmad, the third successor of the Promised Messiah and the Present Imam of his followers, has undertaken his present trip to Europe. He has gone to Europe to offer to the thirsty soul of the forlorn and shipwrecked man of today the vitalizing elixir the Promised Messiah was granted. He has undertaken this journey to make the erring West realize the folly of its ways and lead it lovingly back to the portals of the Gracious God.

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God is calling mankind through him, Living, life-giving God.

Blessed are those who make their peace with God and Give heed to His Call.

But if the modern West does not listen to this voice, the voice of the Jealous God, then His wrath is bound to descend. If it does not give up its evil ways and persists in arrogance, no power on earth and no false god can save it from its destined end.

A great warner has warned the modern man in the name of God and His Apostle the Holy Prophet of Islam. He has warned him on behalf of the Imam of the age, who some 70 years ago uttered these prophetic words :

> "Remember, God has informed me of many earthquakes. Rest assured, therefore, that as earthquakes have shaken America and Europe so will they shake Asia. Some of them will resemble the Day of Doom. So many people shall die that rivulets of blood shall flow. Even the birds and the beasts will not be immune against this death. A havoc shall be caused on the surface of the earth which shall be greatest since the birth of man. Habitations shall be demolished as if no one

ever lived in them before. This will be accompanied by many other horrible calamities which the earth and the heavens will send forth. Until their extraordinary nature will become evident to every reasonable man. And all literature of science and philosophy shall fail to show their like. Then mankind will become restless and wonder what is going to happen. Many shall escape and many perish. The days are near, in fact I can see them close at hand that world shall witness a terrible sight. Not only earthquakes but also many fearsome calamities shall overtake man, some from the skies and some from the earth. This will happen because mankind have stopped worshipping their God and have become lost in the affairs of the world with all their heart and their effort and their intention. If I had not come these afflictions would have been delayed a little. But with my coming the secret intention of an angry God which were hidden so far became manifest. Says God : " و ما كنا نعذبين حتى نبعث رسولا "
"We never punish unless We send a messenger". Those who repent shall find security and those who fear before calamity overtakes them shall be shown mercy. Do you think you will be immune from these earthquakes ? Or can you save yourselves through artifice or design ? No, never. That day all human schemes shall fail. Never think that earthquakes visited America and other continents but your own country shall remain safe. Instead, I see that perhaps you will experience a greater hardship. O Europe, you are not safe and O Asia, you, too, are not immune. And O the dwellers of Islands, no false god shall come to your rescue. I see cities fall and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes but He said nothing. But now He

shall reveal His face with majesty and awe. Let him who has ears hear that the time is not far. I did my best to bring all under the protection of God but it was destined that what was written should come true. Truly do I say, that the turn of this land, too, is approaching fast. The times of Noah shall reappear before your eyes and your own eyes will be witnesses to the episode which happened in the land of Lot. But God is slow in His wrath. Repent that you may be shown mercy ! He who forsakes God is a worm not man and he who does not fear Him is dead not alive."

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A Verse from the Holy Quran

من اهتدیٰ فانما یهتدی لنفسه و من ضل فانما یضل علیه
ولاتزر وازرة وزر اخرے و ما کنا معذبین حتے نبعث رسولا

"He who follows the right path follows it only for the good of his own soul: and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. We never punish untill We have sent a Messenger". (17 : 16)

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This verse discusses the philosophy of human actions. An action involves ultimate responsibility; responsibility implies praise and blame for the actions performed. The right action deserves praise and the wrong action blame. According to this verse the killer kills himself; the tyrant is the victim of his own tyranny. The consequences of evil action recoil on the doer. Similarly the consequences of the right action must ultimately come back to its agent. Everyone must carry the weight of his actions. None else can be held responsible for another person's act. Each for himself and none for others. Without this the spirit of justice and equity cannot be kept inviolate. X can never be punished or praised for what Y has done and vice versa. As responsible free human individuals we have to face the consequences of our own actions. There is no running away from this position

Sometimes Christians try to twist the meanings of this verse in order to help prove the doctrine of Atonement. They point out no one can carry somebody else's burden, meaning thereby that sinners cannot bear the burden of their sins, it must therefore be borne by somebody who is not a sinner. Since Jesus was sinless, therefore, he bore the burden of the sinners, thus acquitting them of all blame and punishment. And that was the only way to their salvation. We need not elaborate at this stage Jesus was in fact, sinless in the light of Christian Scriptures. We need not even discuss the Islamic position that even among ordinary human beings there are virtuous and sinless people apart from Jesus. The point we want to make out is that the verse, by no stretch of imagination, can be held to support Atonement. It simply points out that human actions whether good or bad are the responsibility of only those who perform them. No one else can be held responsible for them. It means reward and punishment are not something external to the act and are inherently contained in it. Reward

and punishment are the fruit of the action, the end product, the terminus of a process. They cannot be separated from the act. The act logically unfolds itself into punishment or reward. It is clear, therefore, that no one can be punished or rewarded except the person who performs the act. Atonement occupies an exactly opposite position. The verse actually disproves Atonement rather than support it.

In the last part of this verse Allah lays down the rule that no people are punished unless a warner of God is sent to them. This, too, brings out the original position of no punishment or reward without responsibility. What is true about the individuals is true about nations. When divine wrath descends on a people, it is necessary that they should have been warned beforehand. Elsewhere the Holy Quran says :

(۱) كلما القى فيها فوج سالهم خزنتها الم ياتكم نذير
قالوا بلى قد جاءنا نذير فكذبنا

(1) "Whenever a host of disbelivers is cast into the Hell, the wardens thereof will ask them, 'Did no Warner come to you'? They will say, 'Yea, verily a warner did come to us, but we treated him as a liar'." (67 : 9)

(۲) الم ياتكم رسلاً منكم . . . . . قالوا بلى

(2) "Did not messengers come to you, they will say, 'Yea'." (39 : 72)

(۳) اولم نعمركم ما يتذكر فيه من تذكر و جاءكم نذير

(3) "Did we not give you a life long enough so that he who would reflect could reflect therein. And there came unto you a warner too." (35 : 38)

(۴) وماكان ربك مهلك القرى حتى يبعث فى امها رسولا يتلوا عليهم آيتنا وما كنا مهلكى القرى الا و اهلها ظالمون

(4) "And thy Lord would never destroy the towns untill he has raised in the mother town therof a messenger reciting unto them Our signs ! Nor would We destroy the towns unless thereof are wrong-doers." (28 : 60)

All these verses clearly show that God does not punish a people unless they have been warned beforehand by a prophet. Punishment does not descend just out of the blue. It descends when a nation refuses to accept the divine remedy for the treatment of its ailments. If a patient refuses treatment he should be prepared to suffer the cosequences of the aggravation of the disease. Hence, the sinner is not punished, he earns the punishment by his acts of commission or ommission. The same is true about the virtuous who are rewarded for their right actions. The reward grows out of their deeds.

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In God We Trust

A. G. Soofi

It is a marvellous world that we live in——a fascinating panorama where even a superficial glance shows an unending array of millions of different objects, from an ant to an elephant, from a particle to a mountain, from a star to the sun, one seemingly independent and yet so closely integrated with the other that all of them form a long chain of interdenpendence, each giving the other sustaining strength, and all drawing from one another the substance of life; each supplying a number of needs, serving a definite purpose, and playing an appropriate role, under a set of given circumstances and in a given sorrounding repeating the same process and coming up with uniform results.

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The process of birth

As an instance in point there is the process of birth, a daily phenomenon of life. An elephant gives birth to an elephant, a goat to a kid, a vine yieldes grapes, a women gives birth to a man-child, a boy or a girl. It never happened that after one term a lady gave birth to a boy and after another term to a pumpkin or a nut or a cucumber, or that an orange shot out blossoms one season and mushrooms the following season. Each species produces its own species and each is part of an enormously immeasurable organism, exhibiting a uniform pattern of life and producing a similar variety of properties and serving definite ends and the whole array of links that connect up to form the chain of existence, is arranged in such an orderly and even knowable fashion that nothing is misplaced, none is a misfit, nothing superfluous, nothing useless, nothing out of place, or out of step.

Search for knowledge

Man is the only creature in this universe who has concerned himself with the purpose of life, who has been curious, even avid to learn about the nature of things, their different properties and the different laws that lead to birth, govern life and cause decay and death. Man found this search rewarding. It answered many of his urgent needs and satisfied many of his wants, both natural and acquired. This search has now grown into research and is being conducted with a method and a technique appropriate to the nature of study undertaken in case of each project, whether it relates to life in the arctic or

the space, the moon or the mars. This brave plunge in the unknown is paying huge dividends in terms of valuable additions to the sum total of human knowledge. That knowledge may yet grow into huger proportions but its net result is the unquestionable lesson—nothing is useless in this universe, from the smallest, the microscopic cell to the biggest planet everything serves an end or a variety of ends and has a place in the universe.

A question of questions

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Right in the midst of this discovery, we are suddenly, even forcefully and very timely reminded in the ringing words of the Holy Quran, addressed to us, to human beings, to the scholarly scientist busy with the telescope watching the movement of planets, to the chemist analysing the properties of a resinous deposit in a woodland, to a bacteriologist engaged in determining the source of a new type of virus, to the æro-space engineer intent on discovering a new low-weight fuel that could give more mileage. "Did we make you without any high purpose"? We are suddenly confronted with this disturbing query and we stop still in our tracks. What about us!

Human experience has today reached the stage of scientific outlook on life to a point where the realization bursts forth in its full significance and import on the mind that all this diversity of objects, seasons and properties, each serving a specific end in its own orbit, serve in their cumulative effect the purpose of sustaining and nourshiug and reproducing life. When every object, big or small, has a purpose, is man then the only creature who has to toy around with a few formulas, try out a few new gadgets, invent a few more gimmicks, a faster flying machine, more sensitive camera that can take clearer pictures of distant and obscure objects, a new durg for curing cancer, a richer vitamin for increasing life-span, a safer kit for skiing a novel technique of happier married life, a chemical food for premature babies and continue researching further and further until the idealistic stage is reached when all phenomena is within the reach of human uuderstanding and the human grasp extends to the space, to the moon and the mars and then what next? Will man not still wither away like a bud that never blossmed into full bloom or fall off like a leaf that the sun dried up and the wind blew away or give up ghost like on old rooster who can crow no more and finds his bulk heavy on his failing drumsticks?

The question should resound in every ear: it should echo in every heart.

'Is man alone to serve no higher, no abiding, no eternally

lasting purpose, a purpose noble enough to be a worthy challenge to his immense faculties, to the soaring height of his ambitions and his imagination ? Will man just pass away like a flitting shadow seeking but not finding real and true fulfillment ?'

If man were granted a longer span of life, a richer flow of youth and abundant things of life and luxury and could sleep without a worry on his mind and wake up at his own leisure without having to sweat for survival, he would wish for nothing better. But, as it is, the prospects of sickness, old age, unemployment and death are all there looming large and there is no escape from one or the other and death is the inevitable end.

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The Holy Quran disposes of the question with convincing argument.

With all his faculties and all his thirst for knowledge, his mastery over his surroundings, his longing to live, man could not be created for the short-term purpose of this earthly span of life. Man's innate desire is to enjoy ever-lasting life ; it is a seed implanted in his nature and it is for him to irrigate and to nourish it. He has logically and naturally a much higher end to serve and has been created to survive decay and death. He has been promised life beyond this life, a life that has no end, no sickness, no scarcity, no fear, no ignorance—a fuller, higher and richer life. Should he achieve the original purpose of his existence, he shall find physical death only a transition, a link in the long chain of his personal existence, a bridge that must be crossed, for, only yonder lies the true meaning of life, the key to ever-lasting bliss that his soul hungers for. This bridge is on the way and must be negotiated.

If life were to end here and there were no horizons beyond the clouds and the clusters of stars and cycle of earthly existence, such a stupendous and magnificently superb and endless Universe, with all its variety, gaiety and diversity with its colours, its birds and their songs, extending from eternity, sprawled out in immeasureable proportion, beyond computations in terms of years and centuries, would be an act of senseless waste and the work of an extravagant Maker who could not be credited an appereciable sense of proportion and should be compared with a thoughtless investor who risks too much capital on a small-purpose fore-doomed venture.

It hardly needs much argument to see the point that man has been created for unlimited progress and endowed with qualities that other beings do not share with him. His highest wisdom lies in directing his noblest effort to his most cherished objective to finding self-expression and recognition and above all identification with a never-failing source of power and to

finding a protecting citadel where neither decay nor death nor debility nor distress can disturb his serene state of peaceful security in the enjoyment of blissful and unruffled happiness.

Here again the Holy Quran spotlights the objective, the way, the course and the direction.

الا بذكر الله تطمئن القلوب

"Look only in the glorification and service of and obedience to Allah will hearts find real, pure and undisturbed tranquility, security and peace".

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Neither wealth, nor power, neither leadership nor health, neither palaces nor gardens, neither diamonds nor diadems, damsels nor dainties, niether sons nor servants, niether spring nor youth, shall give soul-ful satisfaction and security in happiness, as man has been so created that like a baby he must need colourful toys every time ; he must hanker after a succession of pleasures and pastimes and never feel satiated or filled with the sweetness of contentment until he finds his final resting place in God, for, he came from Him and must ultiamately return to Him. There is no other realm of infinity, there is no other abode of peaceful, everlasting life ; there is no asylum of security other than the shadow of God where the hand of adversity cannot reach, where death and decay have no access and where anxiety and fear have no soil. This is the true, deep and abiding philosophy of life and once it is fully appreciated one feels impervious to fear, loss or sorrow and takes what comes to him as his medicine and is never forced into a situation of despair that would wring from him the cry "O my Lord, O my Lord, why hast thou forsaken me" ? For, God never forsakes His own and never lets evil and fear ride herd on their frail bodies and trembling hearts. They invariably find Him closer than their life-line and larger than life itself.

But should gallows be their destined end, they cheerfully give up their ghosts on the cross with their spirits willing to repeat the sacrifice *ad infinitum* and their bodies eagerly falling in step. For, they have found in God their healing balm, their elixir of life and their watch-tower, their Buckler, and their shield and their fort. They have discovered in Him their paradise. They have won His grace and His favour and have handed themselves wholly, body and soul, to His merciful care. For them obedience to Him is in utter surrender of self to His command, the *summun bonum* of life, nay its very breath. They know of no friend so solicitous of their welfare, no guardian more capable, no king so benign, no mother so devoted, no father so tender hearted, no rose so fragrant, no breeze so soul-lifting, no voice so enchanting, no glance so captivating, no star so shining, no face so radiant, and no song so thrilling.

This is our and your Lord له الاسماء الحسنى He has all the attributes of excellence, of mercy, of love, forgiveness, power, wisdom, beneficence, grace, beauty, honour, knowledge, Mender of breakage, Healer of broken hearts, Restorer of health, life, and lost fortunes, Bestower of gifts beyond the wildest dreams of His humble servants, the Righteous Ruler, Living and life-giving sustainer of hope and of breath, the Lord of over-whelming might. So let us all turn to Him and disbelieve in our own powers, in our connections, in our own resources in our own wit and wisdom and put all faith, all trust, all hope and all confidence in Him, with humility and courage. He is the only bank that never fails and the only stream that never dries up and the only garden that never withers.

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HAZRAT KHALIFATUL MASIH IN EUROPE

Nur-ud-Din Muneer

Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, Head of the Ahmadiyya Movement in Islam is at Present on a tour in Europe. He is accompanied by a party of six companions including Sahibzada Mirza Mubarak Ahmad, Vakilut Tabshir, Tahrik-i-Jadid.

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He left Rabwah for Karachi on the 6th July from where he flew to Frankfurt, West Germany, reaching there on the 12th July where he stayed for a couple of days. Subsequently he visited our mosque in the Hague, Holland and then went to Hamburg, N. Germany. From Hamburg where he had reached on 16th July he left by train for Copenhagen in Denmark and reached there on the 20th. Here he inaugurated the newly built Ahmadiyya Mosque, the first ever in Denmark on Friday July 21. He reached London on July 26 to visit various branches of the Mission and our Mission in Glasgow, Scotland. He is expected back in Rabwah sometime in August, Insha Allah.

On the 6th July, to bid farewell to their beloved Imam and to pray for his safe return Ahmadis of Rabwah and some neighbouring towns had assembled at the Railway station in swelling numbers. When the train moved and Hazrat Khalifatul Masih waved to his friends the atmosphere resounded with the ardent cries of 'Fi-Amanillah,', 'Fi-Amanillah', that is 'in the protection of God', 'in the protection of God'. It was a touching scene indeed. At the stations intervening between Rabwah and Karachi he was accorded similar farewell by his devoted followers.

He has equally reciprocated the sentiments of love and regard in the messages which he has sent from abroad. Every telegram carries a special message of love for all the members of the Community and an assurance from him that he was fervently praying for their welfare.

The receptions which he has been given in the European cities have once again brought into focus the message of Islam and the work of the Ahmadiyya Movement in its revival and regeneration and introduced it both among the elite of the

European society and the common people. In every country national as well as international Press, Radio and Television have vied with each other to display and project the image of Islam as presented by Hazrat Khalifatul Masih. His photos and his life sketch have been printed by Dailies and periodicals in prominent positions.

Tour's objectives

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The objectives of his tour are sublime and noble. He has been inspired to undertake this arduous journey out of love for humanity. Our times are critical and the world is heading towards its destruction. If world war flares up it is feared that vast portions of our good earth will simply be wiped out and plant, animal as well as human life will vanish from such portions. One of his objecives is to warn the Western people to beware of the doom which is hovering over their heads and tell them that this calamity can be averted only if they seek shelter in Islam and pay homage to the Holy Prophet (peace and blessings of God be on him).

Outlining his objectives before the citizens of Rabwah, a day before his departure for abroad he said, "According to the prophecies made by the Promised Messiah a third world-wide devastation is ordained to take place. The Promised Messiah has warned that on its visitation vast tracts of this earth will be totally destroyed, every living thing meeting the same end. It pains me acutely to see that the world at large is still oblivious of this stern warning and I feel it my duty to go abroad and announce to the Western nations that their doom is imminent unless they take shelter in Islam and pledge their allegiance to the Holy Prophet (peace and blessings of God be on him). It is time that with pure hearts and good intentions they bow before God and seek refuge in Him.

"I want to warn these nations before the hour of their destruction strikes. This is the object before me and for this purpose I am undertaking this journey. I humbly pray to God and hope that everyone amongst you will join me in this prayer that God Almighty may enable these nations to pay heed to my call and that they may be able to conduct themselves in such a way that the wrath of God may cool down and they may be saved. I am undertaking this journey that the name of God my be exalted and that the people of the West may also recognise the spiritual eminence of the Holy Prophet and their hearts may be filled with love and devotion for him".

At Frankfurt

Hazrat Khalifatul Masih landed at Frankfurt Airport on July 8 where he was accorded warm welcome by Ahmadiyya missionaries and the community members. Chowhry M. A. Bajwa in charge of our Mission in Switzerland, Choudhry A. Latif, in charge of our German Mission and Moulawi Fazal Ilahi Anwari in charge of Frankfurt Mission were there to receive their master.

Our Mission in Germany was established in 1949, and the mosques in Hamburg and Frankfurt were opened in 1957 and 1959 respectively. Besides Hamburg and Frankfurt we have a third mission in Nurnburg which is in the charge of a German convert Mr. Omer Hoffer.

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Hazrat Khalifatul Masih had a busy time in Frankfurt. Many Arab friends came to see him and sought his prayers. A number of notables representing different walks of life met him and exchanged with him their views on Islam. An Italian scholar, Dr. Italo Chiussi, Director of a business house who is well versed in many European languages also paid him his respects. He is taking a keen interest in Islam and translating the Holy Quran into Esparanto.

Another Brazilian citizen apprised Hazrat Khalifatul Masih with the conditions prevailing in the Muslim community in Argentine and in his country. He deplored that the Muslim youth was totally ignorant of what Islam stood for and its demands from them. He added that Muslim boys were marrying Christian girls and Muslim girls Christian boys and if this trend remained unchecked it would mean the end of Islam in Brazil and Argentine. He requested Hazrat Khalifatul Masih to do something to save them.

Then referring to the Ahmadiyya publication 'English Translation and Commentary of the Holy Quran' he paid warm tribute to that scholarly work and asked Hazrat Khalifatul Masih that if its digest could be published in one volume its benefit would be very extensive as it would then be within reach of the people at large.

It may be added in this context that a digest is already in the press which like the original work establishes the superiori- of Islam over other religions on rational basis and meets the challenge of Christianity on all planes.

A German national Mr. W. Hilse joined Islam at the hands of Hazrat Khalifatul Masih, who named him Nasir

Mahmud. Malik Shah Din and his wife, now settled in Germany, also pledged their bai'ats to him.

Hazrat Khalifatul Masih exhorted the new entrants to walk in the ways of God and ever to seek his pleasure. Elaborating the theme he said that a Muslim is under twofold obligations. He has to fulfil the rights of Allah and those of his fellow beings. Elucidating the rights of his fellow beings which are binding on a Muslim, he said that Islam stresses on a loving and compassionate treatment with them. It commands us to do good to others and mould our actions in such a way as is conducive to the general good.

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Hazrat Khalifatul Masih explained the point further by giving an example. He said that Islam, for instance, is very particular in forbidding wastage of food. The underlying idea being to conserve it for usage in areas of scarcity. If this teaching is observed by society on all levels abundant food can be made available for famine-stricken people. Hazrat Khalifatul Masih added that according to the observations of an American writer food was being wasted in that continent in such quantities that had it been saved it could have been sufficient to meet the total food requirements of Germany. Islam goes to the very root of the matter and forbids everything which can vitiate the life of our fellow beings and work against the general good, but Christianity is silent on such matters.

Then he drew the attention of the new-entrants towards the boundless love shown by God for his true servants. He said that true Muslims are given glad tidings and blessed with true dreams containing assurances about their welfare and knowledge of the unseen. Illustrating the point he said that some Africans who had joined Ahmadiyyat recently were experiencing the grace of God in their daily lives and favoured with dreams foretelling future events. God was granting their prayers. He added that in Tanzania some African Ahmadis had taken a piece of land and sowed it with maize. There was no artificial way of irrigating the land and the crop depended on rains. The rain did not come and it was feared that it would fail. They prayed to God and asked me also to do so. In consequence God graced that piece of land with heavy rain and they cut their harvest in time. The rest of the land, however, remained stricken with drought and famine.

Reminding them of the need of prayers he said that Allah would bless him who would supplicate before Him with a true heart. He warned them that sometimes Allah would not grant their prayers to test their fidelity and steadfastness. But this

should not dishearten them and cause them to lose hope.

In the afternoon on the same day a reception was given in honour of Hazrat Khalifatul Masih by our Mission. The function was attended by members of Frankfurt Ahmadiyya Community and representatives of other branches of the Mission like Nurnburg. Frankfurt citizens coming from different walks of life and a good number of Iranian Muslims also attended.

Among others, Rudolf Tefs, Head of the Frankfurt Executive Body, Justice Friedrische Carl and his wife, the deputy mayor of Frankfurt, Professor Licpaul Wernts of the Frankfurt University, Hans Werner Schneinen, Director of Municipal Corportion, Doctor Fritiz Pfeir, a Catholic clergy and Rev Kunee of Protestant Church were also present.

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The meeting commenced with the recitation of the Holy Quran by an Arab friend, Al-Sayed Ibrahim. A German translation of the passage was presented by Maulawi Fazal Ilahi Anwari, missionary in charge in Frankfurt.

In reply to the welcome address which was presented in German language, Hazrat Khalifatul Masih said that it was not his first visit to Frankfurt. He had visited that beautiful city in 1936 while he was completing his education in the Oxford University, London. This allusion made the audience look back in their life and indulge in sweet reminisciences of old happy time when they were mere children.

Introducing them to Islam, he said, that it was the only religion which enabled a man to forge a link with the living God. Continuing he said that the Holy Prophet Muhammad (peace and blessings of God be on him) to whom the religion of Islam was revealed was the only living Prophet in the sense that his teachings still yielded fruits and the Promised Messiah, founder of the Ahmadiyya Movement in Islam, an illustrious son of the Holy Prophet was also living for he had revived and regenerated Islam and now it was possible for a man to attain through him to spiritual blessings promised for true Muslims.

Referring to himself in this context he said that he was now the representative and successor of the Holy Prophet and the Promised Messiah on this earth and in that capacity as well as on the strength of his presonal experience he testified to the fact that the God presented by Islam was the only living God and that He alone heard and granted humble supplications of His creatures.

He concluded that if the protagonists of other religions, for

instance Christians, contended that statement then let them come forward and hold with him a prayer contest which would show whose prayers were granted and whose God was really a Living God. He offered a valuable reward for Chrisitians if they would come out successful in such contest.

Frankfurt Press

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The local press reported the arrival of Hazrat Khalifatul Masih in Franfurt with long introductory notes, printing his photograph in prominent places. We reproduce below an English rendering of such two reports:

A widely circulated Daily, *Frankfurter Rundschau* in its issue of July 10, wrote, "Hazrat Mirza Nasir Ahmad (58 years old), Head of the Ahmadiyya Movement in Islam numbering some three million in the world arrived in Frankfurt on Saturday. Situated on the River Maine. Frankfurt was not unfamiliar to him, for before this he had visited this city in 1936, while he was completing his education in England. He has come to Europe to inaugurate the first mosque in Copenhagen, Scandinevia and will visit the other Ahmadiyya Missions in the continent.

The paper further says:

"The Ahmadiyya Community is actively engaged in propagating Islam in Africa where during the last ten years it has established a large number of schools, colleges and dispensaries and also built several mosques."

Another popular Daily, in its issue of the same date wrote:—

"Attired in a black long coat, and a spotless white turban on his head, the Head of the Ahmadiyya Movement, Hazrat Mirza Nasir Ahmad landed at Frankfurt Airport on Saturday. A grandson of the Promised Messiah, the Founder of the Ahmadiyya Movement, he is also his third successor. He had visited Frankfurt on a previous occasion while he was a student in the Oxford University.

"The Ahmadiyya Community has a Mission house and a mosque in Frankfurt and aims at introducing Islam and establishing it in the whole world.

"In the latter part of the 19th century, Hazrat Mirza Ghulam Ahmad, the founder of the Movement, claimed to be the Promised Messiah and Mahdi on the basis of Divine revelation.

He substantiated his claim by the prophecies which the Holy Prophet (peace and blessings of God be on him) had made in this context and also by the writings of Muslim Divines and renowned scholars. He had to face unrelenting opposition from his contemporaries. But the Movement has continually progressed and now claims allegiance of some three million people in the world.

Hazrat Mirza Nasir Ahmad was elected the third Khalifa (Spiritual Head) in 1965. He is a graduate of the Oxford University and University of Lahore and knows the whole Quran by heart. The world headquarters of the Movement is situated at Rabwah, West Pakistan. This town feeds the 66 Ahmadiyya Missions established all over the world with missionaries and literature.

Hazrat Mirza Nasir Ahmad will also visit Ahmadiyya Missions in The Hague (Holland), London, Glasgow, Madrid (Spain), Copenhagen, Oslo, Stockholm and inaugurate the first mosque in Copenhagen (Denmark) on July 21, 1967."

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The Imam in Switzerland.

Hazrat Khalifatul Masih reached Zurich on July 10. He was accorded a warm and hearty welcome at the Airport by Ch. M.A. Bajwa, in charge of our Mission in Switzerland, members of the Swiss Ahmadiyya Community, Swiss Muslims and a good number of Zurich citizens including Head of the Swiss Press and Head of the Swiss Air Executive Body.

When the Hazrat got down from the plane, he was led to the V.I.P. lounge where he was introduced to the gentlemen who had come to receive him and gave an interview to the Press. Thereafter Hazrat Khalifatul Masih went to the Mahmud Mosque, which was shown to him by Sahibzada Mirza Mubarak Ahmad, Vakilut Tabshir, Tahriki Jadid.

Here we may be allowed to indulge in a little digression before we resume the thread of our story of the activities of Hazrat Khalifatul Masih in Zurich and to give a brief account of the progress of our Mission in Switzerland.

Ahmadiyya Mission was established in Switzerland in 1948. Ch. M. A. Bajwa, a veteran missionary is in charge of the Mission. In 1963 a mosque was also built in Zurich, known as Mahmud Mosshe'. Its foundation stone was laid by Sahibzadi Amtul Hafiz Begum, a daughter of the Promissed Messiah and when completed in 1963, it was inaugurated by Chaudhry Muhammad Zafrullah Khan, Judge, Internatioual Court of Justice.

The mosque is a significant symbol of the Islamic concept of unity of God in this land of Trinity and holds permanent challenge to Christianity. We have got quite a large number of Swiss Ahmadis and our Mission is highly esteemed for and identified with the defence of Islam which it is putting up successfully in the country. Its popularity is such that on Islamic functions so many visitors come to the Mosque and the Mission house that it is hard to find for them a seat.

Zurich has another distinction in the annals of our Movement, and that is that it was also visited by our great Imam, Hazrat Mirza Bashirud Din Mahmud Ahmad, Khalifatul Masih II of the blessed memory in 1955 when he came to Europe for medical treatment. (May his soul rest in peace). It was due to his enterprising initiative and firm resolve that despite handicaps and heavy odds, the Movement was able to lay a network of Ahmadiyya Missions in the whole world which are now flourishing by the grace of God.

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On July 10 at 8 p.m. Hazrat Khalifatul Masih was given a reception in the Hall attached to the mosque, which was packed to capacity by the visitors, most of whom had come half an hour earlier to get a seat.

A renowned legist and author Doctor Muhammad Jamudi al-Jasim, Ph.D., Attorney General, Iraq recited a passage from the Holy Quran.

Mr. Swat Achtam an Engineer, welcomed Hazrat Khalifatul Masih in a brief speech in German He said that European Muslims and their children were badly ignorant of Islam and were in grave danger of being swallowed up by the monster of Western materialism and Christianity. He made an impassioned appeal to the Hazrat for arranging for a wider and more intensive dissemination of the teachings of Islam among the European Muslim Community.

Then a journalist from Yugoslavia, Mr. Zulfiqar Passige rose to welcome Hazrat Khalifatul Masih. He paid a glowing tribute to the missionary activities of the Movement and said that it was actuated by the same zeal and enthusiasm which was observed in the companions of the Holy Prophet (peace and blessings of God be on him) who took Islam to the farthest ends of the world and raised it to a glory whose parallel it is difficult to find in the history of mankind. He also lauded the work of Ch. M.A. Bajwa in introducing Islam in the country.

Mr. Kamal Volmark and Ch. M. A. Bajwa also read their

welcome addresses.

In his reply to the Welcome addresses, Hazrat Khalifatul Masih appreciated the grave need of the European Muslim community for Islamic education and said that the teaching of the Holy Quran was a fundamental necessity for children as well as adults and the community should give it their most urgent and considered attention in which Ahmadiyya Mission would help them to its uttermost capacity.

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Continuing his address, Hazrat Khalifatul Masih repudiated the notion of Jihad as it is interpreted by orientalists He said that it was utterly wrong to attribute to Islam, a firm advocate of peace, the idea of using force for its spread. In fact Islam, not only established peace but also maintained it and unjust use of force was wholly repugnant to its spirit.

He continued that the use of force in Islam was permitted only in self-defence when the enemy is out to destroy Islam at the point of sword and would not allow the Muslims to worship their God and live in peace. Illustrating the point he added that the Holy Prophet (peace and blessings of God be on him) passed 13 years of his life in Mecca under extreme persecutions but he never retaliated. Rather he left Mecca and migrated to Medina, there to pursue the paths of peace. It was only when the Meccans would not leave him in peace even in Medina that he took up arms against the invading hordes.

He said that European orientalists misinterpreted the term jihad. It had several meanings and was not confined to the connotation which they put on it. Basically it meant "to endeavour". So it would mean to endeavour for the welfare of humanity, to guard against evil of every kind, to educate oneself in Islam and so on. He stressed that the exercise of compulsion over others was foreign to the root meaning of the term and it could be used to denote any kind of endeavour even for instance the participants in the reception given to him could be taken to have performed a Jihad, as they had put some sort of endeavour to be present in it.

He said that Islam was in no need of exercising compulsion for its spread. It had powerful spiritual weapons which no power on earth could withstand. These weapons consisted in arguments and heavenly signs.

Talking of heavenly signs, Hazrat Khalifatul Masih said that the Founder of the Ahmadiyya Movement in Islam had made many prophecies, some of which had already been fulfilled and others await-

ed fulfilment. One of his prophecies was concerned with Russia, the Power which denies God and would like to wipe out His very name. The prophecy says that Russia will turn towards Truth, join Islam and pay homage to the greatest benefactor of mankind, the Holy Prophet (peace and blessings of God be on him).

Hazrat Khalifatul Masih concluded that this might appear to be most improbable and mere fancy but things which were foretold by the Promised Messiah as improbable as the one about Russia had already come to pass. Then why not spiritual revolution in Russia! It must come. It is the decree of God Almighty to whom nothing is impossible.

The reception was attended by a large number of notables including the members of Provincial and National Assemblies, Foreign Ministers of several countries and members of Diplomatic corps.

Radio and Television Interviews

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A group of Swiss Radio representatives interviewed Hazrat Khalifatul Masih and broadcast the report which covered the Hazrat's activities in Europe and gave an outline of the history of the Movement. Swiss Television also televised an interview with him which was seen by many million of Swiss people. When Swiss television representative posed him the question, 'How will you conquer the world?' Hazrat Khalifatul Masih replied, "by conquering the hearts".

Swiss Press

A Swiss daily: *Tages Anzeiger* reporting the arrival of Hazrat Khalifatul Masih, in its issue of July 12 wrote:

"An eminent personality in Islam, Hazrat Mirza Nasir Ahmad, a Pakistani national, who has a world-wide following, arrived here from Frankfurt on Monday. He is the spiritual Head of the Ahmadiyya Movement which has its branches spread all over the world. During his tour of Europe he will visit various missions in the Continent. From here he will proceed to Holland, then visit Hamburg subsequently reach Copenhagen, where on July 21, he will inaugurate the sixth mosque in Europe built by the Movement.

The paper further wrote:

"Ahmadiyya Mission in Zurich was established in 1948 and despite opposition by the local authorities the mosque was built in 1963. The mosque is situated in the centre of Europe

and holds a prominent position of importance in it. Visitors come to it in very large numbers and on occasions when religious functions are celebrated in it the attendance exceeds even 500.

"The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad (1835-1908) who claimed to be the Promised Mahdi and stands for the pure and original Islam preached by the Holy Prophet (peace and blessings of God be on him). It has done unique service to Islam by translating the Holy Quran into a large number of European, Asian and African languages. Europe is indebted to the Movement for the spiritual atmosphere which it is generating in it.

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Another Swiss paper *Zurcher Lokalchronik*, in its issue of July 12 gave a very comprehensive account of the reception given to Hazrat Khalifatul Masih on Tuesday, July 12, although prior to that occasion its attitude towards the Movement was never favourable. The change must have been due to the impact of Hazrat Khalifatul Masih. We give below some extracts of the long report published by it.

"On Tuesday, after lunch in the reception given to Hazrat Khalifatul Masih were present Press representatives, Muslim notables from different countries, members of diplomatic corps, political leaders, Ambassadors of Ghana and Nigeria in Switzerland. Members of the Royal Albanian family and dignitaries of Europe.

The Imam of the Mahmud Mosque introduced the guest of honour.

Hazrat Khalifatul Masih then addressed the gathering. Quoting extensively from the Holy Quran he explained the principles laid down by it for the regulation of international relations as well as the relations between man and man stressing that they were all conducive to the establishment of peace on this earth and for maintaining it.

Questions were then posed to him which he answered frankly and without hesitation.

Denying that Ahmadiyyat was a new religion he said that it was only a revivalist Movement with the sole object of re-establishing Islam and disseminating the Holy Quran. It did not tolerate any deviation from Islam and aimed at shedding away the accretions which had crept into it due to the passage of time.

Rejecting the Divinity of Christ he said that he was

only a Prophet of God raised in Palestine before the advent of the Holy Prophet (peace and blessings of God be on him) as Zoroaster and Buddha were raised in India.

Hazrat Mirza Ghulam Ahmad, the founder of the Movement, he continued, was born in a village in District Gurdaspur (India) and led a very simple life. He received Divine revelations and was a great champion of Islam. At a time when India was under the sway of Christian Government and Christian missionaries inspired great awe in the hearts of Indians he held debates with them in which he denounced Christianity boldly.

Regarding the spread of the Movement, he said that it was now firmly esteblished in 33 countries and was very rapidly growing in Africa. It was maintaining 50 colleges and schools in that continent and had recenty opened some dispensaries too.

At this point the Ambassador of Nigeria Al-Haj Sale Dade Kole, who was present in the reception declared emphatically that in education and social reforms the Ahmadiyya Movement was serving his country more than any other religious organisation.

Mr. Ernest G. Rank, Honarory Consul of Denmark in Switzerland welcomed Hazrat Khalifatul Masih on behalf of his Government.

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The reception was a living example of toleration as almost all religions were represented in it and the participants had full reliance on each other. The Minister for National Affairs, Karl Katherer, who looked after the interests of Turkish labour in Switzerland took a prominent part in making the reception a success.

Hazrat Khalifatul Masih subsequently went to the Hague, Holland and after that to Hamburg in Germany. In both the cities his activities were extensively reported by the Press and televised. In Hamburg alone some seven million people saw him on television. Islam and Ahmadiyyat and the prophecies of the Promised Messiah warning the western nations of complete annihilation if they did not turn towards Islam became the topic of the day.

On July 21, Hazrat Khalifatul Masih inaugurated the first ever mosque in Copenhagen, Denmark and on this auspicious occasion also he called the denizens of Europe towards Islam.

The message of Islam has thus been broadcast in Europe by Hazrat Khalifatul Masih very extensively. We will give a fuller account of these events in our next issue.

We pray for the safety and happy return of Hazrat Khalifatul Masih and for the Western nations to pay heed to his call and turn towards Islam.

Orientalists & the Holy Quran

Sheikh Abdul Qadir

It is not unusual now-a-days to come across people who seriously believe that, on political and historical grounds, sheer injustice has been done to Islam and its Founder. There are unmistakable signs of this change of attitude but they still have to cover a long distance. Recently a book has been translated from French into English and published under the title, "Understanding Islam". The author of the book is Frithj of Schuon. In his three essays on Islam, the Founder of Islam and the Holy Quran, he has tried to approach the truth. But it is painful to note that the mental attitude of the Western commentators of the Holy Quran, as a whole, has not undergone any appreciable change. Most of them still toe the line of William Muir, Noldke, Margoliath, Sale, Wherry and Palmer. The well-known Orientalist Mr. Richard Bell M.A. D.D., formerly Professor of Arabic in the Edinburgh University is a case in point. He has published an English translation of the Holy Quran, and his well-known "Introduction to the Quran" was published in a separate volume by the Edinburgh University Press in 1953. The author is eloquent on the point that the claim of the Quran that it is the word of God is untenable. To him it is nothing but the 'product of the Arabian Prophet's fruitful mind.' The learned author remarks that the Quran makes certain statements which are historically untrue. According to him the Prophet dictated in the Quran what he had heard from the people of the Book (Jews & Christians). The hearsay, therefore, could not be all true. The author takes pains to enumerate what to him are the 'mis-statements' of the Quran. His thesis comprises a comparison of the Bible and the Quran. The wonder is that what Mr. Bell calls the 'mis-statements' of the Quran, are actually the proofs of its truth.

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The author ignores the fact that the Holy Quran claims to judge between the discordant groups of Jews and Christians. The people of the Book are not in possession of whole revealed books but only a portion thereof. They have forgotten the truth. Whatever they are left with, has undergone transformation and alteration. Truth was lost in the mists of time. The Holy Quran came to reveal the hidden secrets. The learned author has taken for granted the Biblical statements. As a matter of fact, the Bible was reproduced after it had altogether disappeared and is therefore, subject to several alterations. The book which has been subjected to so many alterations cannot be called the Last Word. The Israelite prophets have themselves said that the Torah would so completely disappear that not a trace of it would be found anywhere. Prophet Amos (750 B.C.) says: "Behold,

the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the word of the Lord: And they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it".[1]

When the Torah was rearranged, the prophets said, 'Falsehood has crept in it'. In the time of Jeremiah, after the destruction of the Northern Kingdom of Israel the Torah of the North and the South (Israel) were blended into a single book. Jeremiah says:

> "How can you say, 'we are wise, and the law of the Lord is with us'? But, behold, the false pen of the scribes has made it into a lie."[2]

Jesus and his disciples, too declared these portions of the Bible as interpolations.

(1) "Theory propounded in the Jewish Christian Clamentine Homilies, according to which, sections of the Hebrew Bible are false intrusions into the authentic revelation and only the followers of Jesus, the true prophet, possess the criterion to distinguish between the true and false parts of the Bible".[3]

(2) "In Homilies, Peter prepares Clement by teaching him his secret doctrine concerning difficulties likely to be raised by Simon, the true solution of which he could not produce before the multitude. Simon would bring forward texts which seemed to speak of a plurality of gods or which imputed imperfection to God, or spoke of Him as changing his purpose of Hardening man's hearts and so forth; or, again, which laid crimes to the charge of the just men of the law, Adam and Noah, Abraham, Jacob, and Moses. In public it would be inexpedient to question the authority of these passages of scripture, and the difficulty must be met in some other way. But the scriptures have been corrupted; and all those passages which speak against God are to be rejected as spurious addition".[4]

Thus the writer of the Clementine Homilies (iii-47) believes that the laws of Moses are now in a form far removed from the original.[5]

Now it is a well-established fact, that the five books of Moses (Genesis to Deutronomy) as they are known to exist to-day, were not written by Moses himself. They are nothing but Jewish history compiled after the destruction of the original Bible, on the basis of oral traditions, songs and odes, early Hebrew folklore and various historical records. In the beginning the Torah of Northern Israel was different from that of Southern Israel. The Jewish High Priests had a Bible of their own. All these sources were blended into what is known as the present Bible. Care

was taken to give a chronological order in the arrangement of various sources and a story was concocted by keeping in view the gist of three or four versions.[6]

The above research is a clear proof of the Quranic statement:

يحرفون الكلم عن مواضعه

"They pervert the words from their proper places".
(Holy Quran 5:14).

Such were the conditions when the Holy Quran was revealed to the Holy Prophet Muhammad (peace and blessings of God be on him). It declared that the people of the Book had lost the historical truths and their spiritual heritage. The Holy Quran was revealed to re-establish the hidden truths which were lost to the Israelites. It is a pity that the Book that was revealed to reaffirm the Biblical truths should be blamed to have differed from the Torah. It should not be difficult to find whether the real truth lies with the Quran or with the Bible. Thanks to the warped thinking of the so-called orientalists, the Bible is sometimes taken to be authentic while the Quran is supposed to contain stories which are no more than hearsay statements! They even say that sure the Bible came first and the Quran after, therefore, the Bible is infallible and the Quran, not. Is this the justice and scholarship of which the orientalists are so proud?

Mr. Bell has picked up certain statements of the Holy Quran which he calls historical untruths. But we shall soon see that the very 'mis-statements' are a testimony to the truth of the Holy Quran.

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Who was Haman?

The Holy Quran is unique in mentioning Pharaoh, Haman and Karun at one and the same place. It says that Moses was sent to them all three. Mr. Bell takes exception to it. He says that a certain Haman was a minister at the Persian Court in the 5th century, B.C., and is mentioned in the Bible (Esther). But the Prophet of Arabia mentions Haman, the favourite of Ahasuerus, King of Persia, as contemporary of Pharaoh of Egypt, while there is a gulf of almost seven centuries between Moses and the Persian minister. This objection was taken to be so weighty that it was repeated even in the article on the Quran in Encyclopædia Brittanica. It is to be regretted that the learned author has overlooked the archæological discoveries of Egypt, which show that the High Priest of Amon was next to the Pharaoh in rank. He was the greatest and most powerful personality in Egypt after the king. He was the Chief Supervisor of Egyptian buildings, Commander-in-Chief of Egyptian armies and Chief Administrator of gold mines of Nubia. The Chief Priest was called 'Ham' in the Egyptian language.[7]

Aman or Amon was their Chief god who was worshipped in the whole of Egypt. The Chief Priest of the Church of Amon was called "Ham Aman" or Haman. A statue of Haman of Old Egypt has also been discovered, which now stands in the museum of Munich (Germany). The epitaph enumerates all the duties which the Chief Priest performed and they are exactly the same as enunciated in the Holy Quran. The Quran says that Haman was also the Chief of the Egyptian forces and Head of the Department of public buildings. The epitaph exactly contains the words commander-in-chief of the Egyptian forces and supervisor of public buildings.[8]

As to the Biblical Haman of Esther even the European scholars are of the opinion that the book of Esther is no more than a "religious novel", having no historical value at all. Haman's enmity to the Israelites was proverbial, hence the Bible calls the enemy of the Jews as Haman or Hamar. In the Book of Ezekiel, Haman is the name of the city of Gog, the sworn enemy of Israel.[9]

This shows that the Israelites remembered only Haman as their enemy but they forgot who he was and where he lived. This is why they interpreted the word Haman differently.[10]

It is the Holy Quran, revealed to the Holy Prophet of Arabia which rightly tells us that Haman was a contemporary of Pharaoh of Egypt, the greatest figure after him in the country. Prophet Moses was sent to Pharaoh and Haman both. What was, in fact, the beauty and excellence of the Quran, appeared as a flaw to the jaundiced eye of Mr. Richard Bell. As it is, the fault lies not with the Quran but with the present Bible.

Who was Talut?

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Mr. Bell has pointed out another 'mis-statement' of the Holy Quran which gives an account of Talut who was appointed as the first king of Israelites after Moses. Talut is Saul of the Bible. He was so called because of his tall stature, strong and stout body.....a man of iron muscles. Samuel, the prophet of the time appointed him king of Israel.[11]

Formerly they were governed by judges. They had no king of their own. Talut, the king, wanted to test the fidelity of his armymen. Says the Holy Quran:

فلما فصل طالوت بالجنود قال ان الله مبتليكم بنهر فمن شرب

منه فليس منى ومن لم يطعمه فانه منى الا من اغترف غرفة بيده

"And when Talut set out with the forces, he said: "Surely, Allah will try you with a river. So he, who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand". (2 : 250)

There is no mention of the trial with the river in the Bible, but it says :

"And the men of Israel were distressed that day : for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food."[12]

It was Gideon, the judge who tried the people with a river, some 200 years before Saul. Says the Bible :

> "And the Lord said unto Gideon, the people are yet too many ; bring them down unto the water, and I will try them for thee there..... Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself, likewise everyone that boweth down upon his knees to drink water".[13]

The afore-mentioned were 300 men who were victorious. The learned auther says that the Quran while making mention of Saul (Talut) intermingled his story with that of Gideon whereas between the two there is a wide gulf of 200 years. In refutation of this objection it is necessary to point out that the Quranic statement in question is somewhat different in details from that of the Bible. Moreover historical coincidence is also a reality ; it must therefore, be faced. Posterity usually toes the line of their forefathers and tries to imitate their good actions. Saul was a descendent of Gideon ; it is probable that he might have imitated his ancestor, by holding a similar trial of his people. The Bible is full of similar incidents. Why, then, should the Quran exclusively be made the target of attack. But it is one of the wonders of the Quran that wherever you put the finger of objection on a Quranic verse, you find a hidden treasure of truths. Adverse criticims of the Holy Quran may be likened to the spade-work of the labourer, the deeper he digs the pit, the brighter diamonds he discovers underneath.

The book of Judges containing an account of Gideon was written after the book of Samuel containing, an account of Saul. Scholars of the Bible have clearly shown that some details were incorporated from the book of Samuel and were applied to the Heroes of the book of judges.

The scholars' criticism of the book of Judges is worthy of note as given in the latest edition of Peakes's Bible commentary (P. 304). Therein they confess that some of the *incidents, which Saul experienced* were ascribed to the 'Judges'. They have further proved that two kinds of stories may be read between the lines of Gideon's fable, which have been interwined into a single story. The story of Gideon as given in the book of Judges contains matter which pertains to Saul as given in the book of Samuel. Under the circumstances, the Quranic narration is a historical

truth and therefore unvulnerable. Saul, not Gideon, was responsible for holding the trial with the river. Biblical scholars have not yet discovered this truth ; they have only touched its outskirts.

Who was Idris ?

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Mr. Bell has taken exception to the name of Idris also. The Idris of the Quran is exactly the Enoch of the Bible. But the name 'Idris' nowhere occurs in the Bible. The Bible speaks of a prophet Ezra which is Esdras in history. The Apocrypha of the Bible contains a book of Esdras.

Prophet Enoch existed thousands of years before Esdras. According to Mr. Bell, the Holy Prophet of Islam is not clear on this point too. He borrowed the name 'Idris' from Esdras but ascribed to him the work of Enoch. But the word 'Idris' is a great testimony of the truth of the Holy Quran. The Bible mentions the names of ten Patriarchs before the Deluge and the ninth of them is Enoch. A Greek historian Berosus by name lived 300 years before Christ. He wrote the History of Babylon with the help of Babylon inscriptions. Therein he gives the accounts of ten Heroes before the Deluge the ninth of whom he calls "Euedoreschus".[14] Bible scholars agree that this name is the same as Enoch.[15] Now Euedores-chus is only the Greek form of the Semitic name of Idris (Chus being the Suffix).

There is another point which is worth considering. According to scholars, Adam, Noah, Abraham etc. are all Arabic names, some of which were no doubt Hebraized. James Montgomery has discussed this subject in his book *Arabia and Bible* and Steppen L. Caiger has endorsed it in his book *Bible and Spade*. In the light of this discovery we should consider the words Idris and Enoch. Idris is an Arabic word while Enoch is Hebrew. Enoch means a learned man and حنیک and حزک mean 'experienced'. As Idris was not a Hebrew word the Israelites translated it as Enoch.

Sale has quoted a 17th century Jewish scholar who says on the authority of old Jewish literature that Enoch was also called Idris.

Samiri in the light of New Research

One of the objections raised by Mr. Richard Bell is that the Quran speaks of Samiri's calf, while as a matter of fact, it was five hundred years after Moses that calves came to be worshipped as gods. There was no Samiri, so to speak, in the time of Moses. The Quran seems to have adopted the story of Samiri from the 'calves' of Samaria. In reply, it may be remembered that Samiri, no doubt, did occur in the Bible but it was latter deleted and was replaced by the statement that Aaron (the Prophet) received the earnings of people and fashion-

ed the gold into a molten calf. He then built an altar for the worship of the calf and proclaimed to the people that this was the god which brought them out of Egypt. [16]

Bible scholars have shown that after the exile when the Bible was reproduced the episode of the calf was ascribed to Aaron in order to bring the high priests into disrepute. We read in the Encyclopædia Brittanica under the caption Aaron : "But it was latter rewritten in a way defamatry to Aaron".

In Deuteronomy also the calf as god was acribed to Aaron. Bible Scholars have shown that Aaron was not mentioned in this book but some later compiler added his name.

According to the Encyclopaedia Brittanica : "There is reason to believe that Aaron was not mentioned in the Deuteronomical work by the original author, but that his name has been added by a redactor, for instance, in Deut. 9 : 20. 10 : 6. 32 : 50."

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It is exclusively the Holy Quran which removed the charge of *Shirk* against Aaron. Tangible proofs are now forthcoming in support of the Quranic statement. Is this not enough to open the eyes of Orientalists ? The Holy Quran says that it was Samiri and not Aaron who had fashioned the calf for them. Indications are not wanting which show that Samiri was, no doubt mentioned in the Torah and other Biblical books but afterwards it was either dropped or rendered doubtful. One thousand years before Christ, David the prophet wrote in the history of the Israælites :

> "They envied Moses also in the camp, and Aaron the saint of the Lord.....They made a calf in Horeb and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass". [17]

It is evident that the Torah which was with David did not mention Aaron as the builder of the molten calf but it was the work of the Israælites who ascribed the heinous deed to Aaron. Prophet Nehemiah, who participated in the reconstruction of the Torah after the exile 500 years before Christ, writes :

> "And they (the Israælites) refused to obey,.. ... and in their rebellion appointed a captain to return to their bondage : Yea, when they had made them a molten calf, and said, this is thy God that brought thee up out of Egypt". [18]

This reference is eloquent on the point that Aaron was no the man who had made the calf but the captain whose name, the Quran tells us, was Samiri.

Before I allude to yet another reference which is more

eloquent than the previous one, I should like to give a brief history of Samiri's tribe. Of the ancient nations of Mesopotamia the Sumerians were more distinguished than others. A tribe of the Sumerian nation lived in servitude in Egypt. When the Israælites left Egypt a mixed multitude was with them.[19] These people were always a source of trouble for Moses Sumerians were also mixed up with the Israælites. The captain of the Samiri tribe made a molten calf and persuaded the Israælites to worship it as their god. The name of the place where the Samiris setteled in Palestine is known as "Jabal Shemer" which afterwards became known as Samaria.[20] (In Senai the Samiris exercised some influence. There is a mountain Amm Shomeer which means the Samiri tribe). Samaria became the capital of the northern kingdom of the Israælites. In the eighth century before the Christian era Jerobaame being influenced by the calf-worship of the Samiris ordered the Israælites to make calves and worship them. Thus Samaria became the centre of calf-worship. [21]

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During the period of calf-worship, Hosea was raised a prophet who warned, saying, "O Samaria I have cast off thy (first) calf. Mine anger is kindled against them : How long will it be ere they attain to innocency. Far from Israæl was it also : the workman made it ; therefore it is not God, but the calf of Samaria still be broken in pieces." [22]

Bible translators are wont to translate this passage in such a manner as to make the calf appear as the one and only calf from beginning to end. Actually two calves are clearly mentioned, the one that was made by the Samiri tribe in the time of Moses while the other was made in Samaria. In Hebrew the words used for the first calf are زنخ عجلک شمرون which means I have cast off thy calf O Samaria with disdain. In Arabic, it will be translated as follows :

قد زنخ عجلک یا سامره

For the other calf the Hebrew expression is

کی شبابیم یه بیه‌عجل شمرون

which means Samaria's calf shall be broken in pieces. The Biblical verse is also worth consideration. "Far from Israæl is it also : the workman made it ; therefore it is not God". This sentence shows that the context speaks of another calf.

Prophet Hosea speaks of two calves, one in the past and the other which was made under the auspices of Jerobaame, king of Samaria.

It is the beneficence of the Holy Quran that it declares Aaron quite innocent of the charge. As a result of recent excavations of the ancient city of Samaria some pieces of earthern utensils have been discovered wherein we find the words عجلی یاه

which means that 'my calf is my God'.[23] It is evident that calf-worship in Samaria was the order of the day. Prophet Hosea's words mean "O people of Samaria, ye made the calf before, which was cast off by God and broken in pieces. This calf shall also be broken and cast off along with you".

The above reference is a great evidence in favour of the Holy Quran beyond any shadow of doubt.

Aaron's Sister

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Mr. Richard Bell has reiterrated the oft-repeated objection on the Holy Quran namely, that Mary (mother of Jesus) is called the sister of Aaron by the Quran, while Mary, sister of Aaron and Moses lived 1300 years before Mary (mother of Jesus). Of course, the objection is very old and oft-repeated. The Christians of Najran asked Mughira, the Holy Prophet's messenger, to explain how Mary (mother of Jesus) could be called the sister of Aaron. But the Holy Prophet (peace be on him) refuted the objection by saying that the Israælites named their children after the names of their forefathers and saints (Tirmizi).

Mary (mother of Jesus) was named after Mary who was Moses' sister. The Jews sarcastically call Mary (Jesus's mother) as sister of Aaron. Again Mary belonged to the family of Aaron or Imran. To call Mary as sister of Aaron contained a taunt, that is, being the name-sake of Aaron's sister, and being a scion of the High Priests of Aaron, she brought forth a child whose father was not known. This is the back-ground in which the Holy Quran refutes the objection of the Jews concerning the chastity of Mary. The Holy Quran assigns the descent of Mary (mother of Jesus) as the daughter of Imran and her son, Jesus as belonging to the family of Imran. The Christians call the mother and the son as the offspring of David. Now it is an undeniable fact that both mother and son were the scions of the family of Imran. Even the people of the book admit their weakness. Wherry, in his translation of the Holy Quran, has confessed that according to the New Testament, Mary belonged to the family of High Priests (Aaron's descendents), therefore it is not improbable to call her as Aaron's sister.

The Syrian Church hotly debated the point whether Mary belonged to the family of Aaron or to David. Syriac Church fathers supported the view that she belonged to the family of Aaron. Bardisan of the second century holds the same view. Early Syriac Gospel did not contain geneologies which showed that Jesus had descended from David. Tatian compiled Syriac Gospel in the second century A.D. about which a bishop of the 5th centuary writes :

"He composed the Gospel which is called Diatess .....cutting out the geneologies and such

other passages as show the Lord to have been born of the seed of David after the flesh". [24]

It is evident from this quotation that the early Syriac Church did not regard Jesus and Mary as having descended from David but from Aaron. And this is exactly what the Quran says.

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Trinity in Unity

Another objection levelled against the Holy Quran is that it has failed to comprehend Christian Trinity. The Quran has used the words الهين من دون الله i.e. 'two gods besides God', meaning thereby that Jesus and his mother Mary are included in the Trinity. In this case Mary becomes the component part of the Trinity whereas the Holy Ghost is excluded, while three hundred years before the Quran was revealed, the Council of Nice defined Trinity as including Father, Son and the Holy Ghost. Christians believe in Trinity consisting of Father, son and the holy ghost, and not the Trinity as enunciated by the Quran. If the Quranic statement be taken to be true, then, according to the Christian critics, Mary will form the fourth component part of God-head. In that case the Quran will contradict itself when it says that the Christians believe in three gods. Mr. Bell very briefly repeated his objection but I have amplified it to make it more explicit. The objection challenges the historical attitude of the Holy Quran. In refutation of this objection by Christian scholars, the following three verses of the Holy Quran should be kept in view :

(a) The Holy Quran says :

و لا تقولوا ثلثة انتهوا خير لكم انما الله اله واحد

"And say not (O people of the Book), 'They are Three'. Desist, it will be better for you. Verily, Allah is the only One God". (4 : 172).

(b) لقد كفر الذين قالوا ان الله ثالث ثلثة و ما من اله الا اله واحد

"They are surely disbelievers who say, 'Allah is the third of three ; there is no God but the One God". (5 : 74)

(c) و اذ قال الله يا عيسى ابن مريم ء انت قلت للناس اتخذونى و امى الهين من دون الله

"And when Allah will say, 'O Jesus, Son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah" ? (5 : 117)

In the verses (a) and (b) two of the three persons of the Trinity have been mentioned viz ; God and Jesus, the third is

not specified. In verse (c) there is no mention of Trinity but Mary and her son, are mentioned as gods whom the Christians worship. Now I shall take the historical background of the doctrine of Trinity which will help readers understand the significance of the above-mentioned verses.

The gist of Jesus' teachings was that God is One and that he (Jesus) was His Messenger which he calls 'the everlasting life'.[25] When Jesus was being baptized by John, the Holy Ghost descended upon him in a bodily shape like a dove and a voice came from heaven which said, "Thou art my beloved Son", (Luke 3 : 22). Other ancient Mss read "Thou art my beloved son, today I have begotten thee".[26]

The reference alludes to the spiritual birth of Jesus. After the Baptism he became the spiritual son of Holy Ghost. As the Holy Ghost had brought him up like a kind mother Jesus used to call the Ghost as "my mother". In the Gospel of Hebrews which is lost now, the Holy Ghost said, "Thou art my abode, thou art my first born".

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Jesus said, "O Holy Ghost, my mother".[27]

Similarly we read in the Gospel of Philip which has recently been discovered from Egypt, that the Holy Ghost has been called the 'mother who gives spiritual birth to her sons'.[28]

In this way Jesus invited the people to the Trinity consisting of the Father, the Son and the Holy Ghost. The Father he called the One true God, the Son he called the one who was sent as a messenger only, and the Holy Ghost as the 'mother of believers'. Again he said that the sin against the son can be forgiven but the sin against the Holy Ghost will not be forgiven, neither here nor hereafter.[29] That is, if an imposter says that he is the messenger of the Holy Ghost, he will be among the losers here and herafter. The Son he regarded as inferior to the mother or the Holy Ghost.

This holy trinity was transformed into what is called the three persons of the trinty. As Jesus called the Holy Ghost 'my mother' there grew up a class of men among the Christians who pointed out certain points of similarity and exactitude between Mary and the Holy Ghost. The former became the very image of the latter. As Jesus was born without the agency of father he was taken to be the son of Mary and of the Holy Ghost. Now credulousness advanced a step further. Mary became a god and a peculiar trio consisting of father, son and mother was formed. The Christians were divided into a number of factions at the time of the Council of Nice. The main group believed that Trinity consisted of the Father, the Son and the Holy Ghost but the other party said, "Besides the Father, there are two other Gods viz; Jesus and Virgin Mary". They were known as Mariamites.

And yet a third group believed Mary to be superhuman and therefore, worthy to be worshipped as a goddess. A fourth group called 'Arians' who said that God is One and that Jesus is a god, the cause of creation. The main group triumphed, even the Pope announced that those who include Mary as one of the persons of the Trinity are heretics. The Mariamites were suppressed for the time being but the doctrine remained extant. Those who believed Mary to be one of the persons of the Trinity migrated to Arabia and became known as Collyridians. There sprang up a group of Christians who believed Mary as the 'mother of God' and worshipped her as a goddess.

The Roman Catholics of today believe Trinity to be consisting of the Father, the Son and the Holy Ghost but they do worship Mary as the 'mother of God'.

Now let us take the Quranic exposition. We find reference to the doctrine of Trinity in two places in the Holy Quran. The third person of the Trinity was not defined. Some believed the Holy Ghost and some others Mary as the third person of the Trinity because Christians were divided among themselves concerning the third person of the Trinity whether it was Mary or the Holy Ghost. All were agreed on Trinity consisting of the father and the son. They called Mary and her son as two gods (الهين من دون الله) Mary was worshipped by those who believed her to be the third person of the Trinity and also by those who believed her to be a goddess. Worship of Mary continues to this day. How true is the Quranic statement. The expression "Two Gods besides Allah" is exactly the same as occurs in the proceedings of the Council of Nice. Now allow me to offer three quotations and wind up the discussion.

(1) "This notion of the divinity of the Virgin Mary was also believed by some at the Council of Nice, who said there were two gods besides the Father, viz : Christ and the Virgin Mary, and were thence named Mariamites. Others imagined her to be exempt from humanity and deified, which goes but little beyond the Popish superstition in calling her the complement of Trinity, as if it were imperfect without her".[30]

(2) "Mary, who until the year 431 was referred to as "Mary, Mother of our Lord", came to be called "Mary, Mother of God". Some of the Christians (known as Mariamites) worship Mary and include her in the Trinity. Cyril, Bishop of Alexandria, stated that God was born from the Virgin Mary and that He died on the Cross".[31]

(3) The worship of the Virgin Mary, which was unquestionably an important factor in the genesis of Islam, should not be over-looked, more especially as a broad development of it took place in Arabia, in which country it is stated to have been introduced towards the end of the fourth centuary by certain women from Thrace. The latter, running into the opposite extreme, worshipped the Virgin Mary as a gooddess, and judged it necessary to appease her anger and to seek her protection,

by libations, sacrifices and the oblation of cakes (collyridae).[32]

Before concluding the article, it may safely be asserted that I have answered most of Mr. Richard Bell's historical criticism of the Holy Quran. Readers may have realized that hostile criticism of the Holy Quran, has succeeded only revealing the truth of the Quranic position. The following verses of the Holy Quran are a fit and appropriate answer to the so-called criticism of the Western Orientalists:

> "Yet they have taken beside Him gods who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection. And those, who disbelieve, say, 'It is naught but a lie which he has forged, and other people have helped him with it. Indeed they have brought forth an injustice and an untruth. And they say, these are fables of the ancients and he has got them written down and they are dictated to him morning and evening. Say, 'He Who knows every secret that is in the heavens and the earth has revealed it. Verily, He is most Forgiving, Merciful". (25 : 4-7)

Translation by Ch. Ali Muhammad B.A.B.T.

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